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RIM NEWSLETTER

JUNE 2007

Section A:

English Section

Section B:

Dzongkha Section

It's been a while since we had the last publication but we're back and we're better than ever before. The purpose of the newsletter is to keep the community informed, educated and is also a platform to display the works and talents of our very own faculty and trainees. Please enjoy reading it !

Inside this issue:

Editorial	1
The RIM's Inner Sangha	2
The American Mind	5
Legal Section	8
Campus Highlights	10
Dzongkha Section	14



The Royal Institute of Management

Editorial

Every nation is guided by certain ideals, which permeates every aspect of its being. If one can understand the ideals governing a nation, one can not (close up) only grasp an understanding of the mechanics of how the government functions but also what guides or drives the government.

Ideals and moral values are of immense importance in democratic settings for it is such ideals that often guide and direct a country's development and growth. To enhance our understanding, we must look at how other democratic countries are guided by their ideals. Looking at the United States of America, one of the oldest modern democracies is a good place to start.

America was born from a desire for freedom from oppression. Thus, it is largely guided by this desire in most aspects. It can be clearly seen in its domestic and especially its foreign policies. (Maybe put in something more specific here) The democratic changes in Bhutan are, in contrast, born out of the wisdom and initiative of an envisioned leader who felt it was timely and in accord with the changes outside Bhutan. Either way, the point is that such ideals play a key role in modern democratic nations. Having been guided by the wisdom of the Zhabdrung and the Kings in the past, what will be the vision of our new leaders? What will the inner sangha of Bhutan look like? We can only wonder as to what ideals will truly guide our country in our search for a democratic identity in the coming years.

The RIM's Inner Sangha ¹

By Sonam Chuki, RIM

The outsiders see us as confused, shattered, mismanaged and damaged organization. This includes senior government officials, the mid level public, corporate and private professionals, our former students and the general public. A private print media company even thought that we were in “turmoil”! Yes, the word, turmoil, is too powerful. However, the media really brought out the highlights of the burning issues one Sunday morning and sent strong message to the outsiders and even to the insiders.

The RIM Sangha was fully exposed. During such times, we often blame and pass the buck to the outsiders, for the exposure. It is important that we look inside and even study our inner Sangha² for the causes of the external problems. Only then will we be able to draw a line and arrive at a conclusion. Only then will we be able to plant a peace of mind and move on with a renewed human³ spirit. The RIM's outer Sangha³ consists of our physical facilities such as the infrastructure, the established technology and the quiet location etc... It also includes the leadership of the director, the competency of the faculty and the staff, the academic life style of the young, energetic and intelligent student's community, and the type and the level of library resources. The institute's outer Sangha sets the mood of the institute's spirit and the culture. Traditionally, Buddhists consider monastic life to provide most conducive environment to work toward enlightenment. The sangha is responsible for maintaining, translating, advancing, and spreading the teachings of the Buddha⁴. Following this, just as the Buddha's outer Sangha inspire the monks and the nuns in the form of a positive influence so also, the institute's outer constituents of the Sangha puts us on the movement of wheel. It sets us on a process of learning and creates a path for self development.

¹ ... “a word in Pali or Sanskrit that can be translated roughly as "association" or "assembly". It is commonly used in several senses to refer to Buddhist or Jain groups. Traditionally, in Buddhism sangha almost always has one of two meanings: most commonly, sangha means the *monastic sangha* of ordained Buddhist monks or nuns”. Retrieved from <http://en.wikipedia.org/wiki/sangha> on 18 May 2007.

In Tibetan and Dzongkha, it is called “Gayduen”.

² His Eminence, the Ninth Kamtrul Rimpoche defined the concept of Sangha as the Outer and the Inner Sangha. Perhaps, the Inner Sangha means “...the assembly of all beings possessing some high degree of realization, referred to as the *arya-sangha* or noble sangha”. Ibid

In Tibetan and Dzongkha, the Outer Sangha means “Pche Gi Gayduen” and the Inner Sangha means “Nang Gi Gayduen”.

³ibid

⁴<http://en.wikipedia.org/wiki/sangha>

Following this, we at the RIM need to research and analyze the root cause of the highlighted problem. We need to study our restless and disturbed mind. We need to question our mind and the shifty thinking in relation with the exposed problem. It is important that we thoroughly diagnose the sources of trouble. This is because our inner problems depend on the kind of influence the external factors have on our mind. We simply cannot blame and get angry at the media report. In reality, the media's report with a tentacle negative description would not destroy our inner spirit. Neither would an attractive and an appealing story improve our inner Sangha. Our inner Sangha is what it is irrespective of the outside influences. We must learn to be compassionate and love the journalist who created some time to do a story about us. As human beings we are not perfect. We do not have the fully awakened mind who can understand the truth. We fail to see our visible mistakes. Thus, the others around us are our immediate barometer.

Therefore, in our life, even the negative things have some elements of positive values. The published story would even help us to cure the sickness through medication and may be help prevent the future diseases. The mere loss of our image and reputation through the catchy story does not mean that we have lost our inner Sangha that lies within ourselves. Nobody can take this from us. We must believe in ourselves as carriers of the torch of the light of management education as enshrined in our principles and values. We must learn to forgive and forget and as the essence of the inner Sangha is the value of compassion.

As Buddhists (Nangpa) it is extremely important that we look into the nature of our own minds to study our problems. The minds of the institute's powerful decision making bodies, namely, the promotion and training committee and the academic committee including advisers must spent adequate time with the mind to examine the origin, the location, the causes and the effects of our daily minor and major problems. The essence of the Buddhist philosophy is about taming and correcting our defiled minds. This is because our true nature of mind is said to be clear and clean. Thus, there is a need for the RIM's Sangha to seek the truth of the causes of the problems inside our own nature of mind.

Let us then allow ourselves to settle our mind in comfort and peace. Let us sit quietly to regain the lost balance of our mind. And let us start investigating in which direction the root of our mind is turning. Gradually, we will be able to tame, conquer and understand our mind. This may lead us to realize that it is the perception and action of our mind which has kept us in ignorance and not the external criticism and blame. Our thinking has made us perceive the nature of things as bad. Therefore, as the members of the RIM's Sangha it is essential that we are mindful of our vision, mission, values, goals, objectives and activities. Here, we must remember that as human beings, we cannot be hundred percent mindful but must attempt to strike a balance between the high and the low. This means we must not be either too tight or too loose in carrying out our daily responsibilities as the executive, the workers and the clients. This may appear a bit idealistic but if we practice it everyday, it is achievable. If we have determination, we can overcome the impossible.

The relationship of the outer and the inner Sangha are so well integrated that there is the need to look back and forth all the time to seek solutions. The RIM Sangha is made up of the infrastructure, the director, the faculty, the staff and the students. We are all part of the whole Sangha. We have relationship with each other. So, we need to help each other to better ourselves. At present, amidst the bad publicity, the RIM Sangha is leading in several national exercises. Keeping in line with the imminent political change that would have a bearing on the government, the market and the civil society, the RIM is involved in leading the organization development exercise at the national level. The institute is also in the process of conducting short courses of significance in management such as leadership, development planning, financial analysis, quality service, public relations and organization communication to some of the key public and corporate sector agencies.

The RIM's Inner Sangha is getting up each time we fall down. We are attempting to keep our flame burning. The sanctity of our inner Sangha is disturbed but we can purify it and move on with positive spirits. The external influence is an opportunity to revisit our vision and values and change to stand up for our core principles. It is also an opportunity to translate our purpose, "Management for Growth and Development" into

reality. Hence, let us not judge and comment on the external world without examining our own nature of mind.

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The American Mind

By James King

In 1980 Ronald Reagan was elected president of the United States. He entered office at a difficult time. During the preceding 15 years the nation had experienced student unrest, a war in Vietnam, the Watergate Scandal, the Arab Oil Embargo, inflation, recession and the Iranian Hostage Crisis. Americans were weary and disillusioned. It seemed that the world had changed and they did not know how to respond. In Kurt Vonnegut's words "It had become unstuck in time." Although many, at that time saw Reagan's worldview and philosophy as archaic and his remedies ill suited for America; his perspective, in the larger context of American history, was understandable and predictable.

Instead of being remembered as the president with a fading memory and overly sentimental ideas about America; he had what all strong presidents have, the ability to persuade and a vision of America. This "vision thing" as George Bush, Sr. called it, is the key to understanding the American mind and politics. It is rarely discussed in the press and widely unknown outside the US. One might venture to say that most Americans are unconscious of it, but act instinctively according to its tenants. Oddly enough America's involvement in Iraq is a simple example of this point. How so one might ask?

America's history and the way Americans see themselves is unique. As John Gunter stated, "America is the only nation founded on an idea" and John Locke added, "In the beginning all the world was America." These two statements reveal a common theme that can help us answer the question raised by Native Americans in

the early days of the republic, "No one really knows at the present time what America really is." So what is America, really? And how does it lead to an understanding of the American mind and even the current president and his vision?

America grew out of a simple yet powerful idea that this new land was a second chance for humanity, a new Garden of Eden, a place where past human errors and faults could be rectified. In this new land ideas could be tested and old mistakes righted. Because of this America attracted people who wished to start anew to hopefully build a utopian society or in the words of the Constitution "a more perfect union." For example, John Winthrop wanted America "to become a

city upon a hill with the eyes of all people upon them" or to Jonathan Edwards "This is the place where the lord will create a new heaven and a new earth" and the author Herman Melville believed that, "We Americans are the peculiar, chosen people, we bear the ark of

For John Adams, America was a test or an experiment conducted to see if common people could govern themselves without falling victim to corruption, luxury and avarice.

liberties of the world . . . God has predestinated, mankind expects, great things from our race; and great things we feel in our souls. The rest of the nations must be soon at our rear." For John Adams, America was a test or an experiment conducted to see if common people could govern themselves without falling victim to corruption, luxury and avarice. Others recalled "the grandeur that was once Rome had come to an inglorious end and wondered could the US hope to do better." Alfred North Whitehead wished for a "time and place when people in power do what needs to be done."

All of these visions had in common the desire to test, against the forces of history a hypothesis. But which hypothesis would guide America? Early

on, the testing divided into two camps and their paths diverged and that, borrowing from Robert Frost, “made all the difference”. Sadly, these two visions have competed for dominance over America’s identity and direction for the last 400 years.

The noted American historian Arthur Schlesinger, Jr. simplified this concept by proposing that America’s mind has two impulses, the experimental and the providential. The experimental holds that the noblest achievement is for free men to aspire to govern themselves. In his Gettysburg Address Lincoln described the American Civil War as “testing whether any nation conceived in liberty and dedicated to the proposition that all men are created equal can long endure.” As for the second, Woodrow Wilson stated, “I believe more profoundly than anything else . . . in the destiny of the United States. I believe she has the spiritual energy in her, which no other nation can contribute to the liberation of mankind.” Here the belief was that America had a destiny to illuminate and emancipate human-

kind. This new land was to be a redeemer nation.

One path hopes to escape the fate of all previous republican governments and avoid corruption and decay, while the other sees

Woodrow Wilson stated, “I believe more profoundly than anything else . . . in the destiny of the United States. I believe she has the spiritual energy in her, which no other nation can contribute to the liberation of mankind.”

America as a people destined to lead humankind by example. Where one is practical and realistic the other is zealous and righteous. At times one is in the majority and the other the minority. In any case they have shaped the nation and will continue to shape it, as long as it exists.

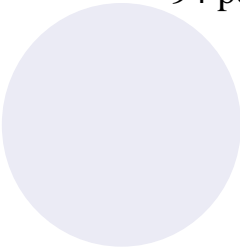
America’s strong leaders share one of these visions and have the capacity to persuade Americans to follow. Wilson was providential and Lincoln experimental. As for the last two presidents, one had the capacity to persuade but lacked vision; the other sees America as a redeemer, but lacks persuasive abilities.

In a concrete way these visions are depicted on the back of the US dollar bill. On the right side is the eagle holding 13 arrows, a branch with 13 leaves and 13 olives, and a

shield with 13 stripes. This symbolizes the 13 original colonies all united under one government “of the people, by the people and for the people” as Lincoln said. On the left is a pyramid, with the year 1776 at the base and the eye of providence hovering above. The Latin words overhead declare, “God favors our undertakings” and below “a new order for the ages.”

Since 9-11, America has again “become unstuck in time”. The current president’s desire to tilt towards the redeemer nation has lost its passion and opinion polls show the realistic vision to be gaining strength. But this is part of a long natural process labeled by Arthur Schlesinger, Jr. as “The cycles of American history.” Reagan then was one phase in these cycles. We can hope that the next president will have both the capacity to persuade and a realistic vision of America and remember the words of John Kennedy,

that the United States is neither omniscient nor omnipotent, that we are only 6 percent of the world’s population, that we cannot impose our will upon the other 94 percent of mankind, that we cannot right every wrong or reverse each adversity, and that therefore there cannot be an American solution to every world problem.



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LEGAL SECTION

Defamation



By Dema Lham

In *Scott v. Sampson*, Justice Cave states, “the law recognizes in every man a right to have the estimation in which he stands in the opinion of others unaffected by false statements to his discredit”.

Defamation is a false statement that injures someone's reputation. It is considered defamation only if the statement is communicated to or heard by one or two persons other than the person whom you are saying it to. That is to say, if two people argue about something and if no one hears anything it does not become subject to defamation in spite of what is said. Therefore, a person claiming defamation must be able to prove that someone has written or said something about the person's character, action, motive or reputation. It must be a false statement. Robert Pullan (1994) gives a case in point, "Physicist Alan Roberts who wrote a review of a book by Lennard Bickel entitled 'The deadly Element: The Men and Women Behind the story of Uranium'. The review was published in the National Times in 1980. Bickel sued the publishers. He was particularly upset by Robert's statement that "I object to the author's lack of moral concern." There was a trial, an appeal, a second trial, a second appeal and a settlement. Bickel won \$180,000 in the second trial but received a somewhat smaller amount in the settlement". Thus, anything that injures a person's reputation can be defamatory. Defamation is of two types. Libel is a written defamation and slander is a spoken defamation

Libel is a statement or published defamation. Libelous statement states defamatory facts. Any written or published papers may contain libelous statements. This includes pictorial references that may injure a person's reputation. For instance, I write a letter to the newspaper, saying a minister is corrupt. It becomes libel of the minister, even if it is not published. If instead of a written statement, the newspaper publishes a cartoon of the same minister accepting bribes under the table, it is still libel. However, calling your enemy a liar or thief in a chance of encounter is not a case of libel. Robinson and Smeltzer (1984) have cited a good example for libel where an employee is considered for a new position in the company. A committee is formed to review all the applicants and during a meeting, the members asked their old supervisor about one of the applicants. The supervisor writes a memo saying that the applicant is incompetent and a hypocrite. It's a libelous statement made by the supervisor because the committee members would have read the memo. The statement injures the applicant's reputation and it is a written statement. Hence, it becomes a case of libel. The statement given by the supervisor would have become the case of slander if it were verbally stated.

Therefore, we can define slander as an oral statement or a spoken defamation. For example, I tell my friends, “my math teacher is unfair and biased”. It becomes slander of the math teacher. However if we are expressing our opinion for instance on a film or a music then it is not a case of slander if the facts in the statement are reasonably correct. For a comment to be slanderous, it has to be heard or understood by the third person. The testimony of the third party is necessary when a person files a case in the court on the ground of slander.

Thus, according to Darrell Schweiter, “If you don’t know it, don’t write it. If you do not know it, do not say it”. Implication can be severe.

***Dema Lham is a trainee in
PGDNL—10th Batch***



Highlights of Campus Events

Lyonpo Jigme Yoeser Thinley on Gross National Happiness

His Excellency, Lyonpo Jigme Yoeser Thinley gave a talk on Gross National Happiness on 18 April. The session highlighted its importance over the economic development in the country and standards to measure it. He also spoke on the emerging issue of unemployment, centenary celebrations and enthronement of the fifth *Druk Gyelpo* and our role in the emerging constitutional Democratic form of government.



PG trainees Attend Convocation

Fifty-two Post Graduate trainees, twenty-five from PGDPA and twenty-six from PGDFM who studied at Sherubtse College attended its 11th Convocation in Kanglung, Trashigang. No classes were conducted for the courses till 15 April, 2007.

Cultural tour

The Diploma students visited Tango monastery on Zhabdrung Kuchoe, 26 April. The Cultural Secretaries, Mr. Tenzin Jamtsho and Choki Tshewang accompanied them. It was organized as a part of Cultural activities as scheduled in the cultural committee calendar.



Trainees Volunteers at the Tarayana Fair

The Post Graduate Diploma in Public Administration trainees volunteered during the Annual Tarayana Fair from 4 May to 6 May 2007. The three day fair was organized in order to “sale the rural products” and help those “needy people” in the remote villages. The trainees ran stalls to raise funds for the same.

Inauguration of Soccer field

The long awaited program of the institute kicked off as the director inaugurated the soccer field on 9 May, 2007. An inauguration match was played between the staff and trainees. The match was a draw with a score of 3-3.



Indian Culture Show.

Dr. Acharna Bhargana and party from Lucknow, India, staged a show to the Lecturers of RIM and the officers and staff of *Dantak* on 15 May, 2007 and to the RIM trainees on 16 May, 2007. The show comprised a variety of traditional songs and dances. The trainees got “refreshed” by the show. “I forgot all my problems...” said Yeshe Lhendup, one of the trainees “...I look forward to such shows in the future too.”

Basketball Tournament

The inter-class basketball tournament started on the 22 May, 2007 with nine teams, seven from men and two, women teams. It was a knockout tournament. PGDPA and DIMS-I year reached final after beating the staff team and PGDFM respectively in the semi finals. In the finals played on the 30 May, 2007 PGDPA defeated DIMS-I year, with 58-35 at the final whistle. The women’s match was played between PG and Diploma where the former emerged as winner. The chief guest, Director, awarded prizes and certificates to the participants.

RIM Observes Social Forestry Day

On 2 June, 2007 the RIM family celebrated the coronation anniversary of His Majesty Jigme Singye Wangchuck. The occasion began with the hoisting of the National Flag followed by the National Anthem and the RIM song. Nearly 200 saplings were planted by the RIM family to commemorate the day.



RIM Trainees Donate Blood on World Blood Donor Day.

The RIM trainees donated blood at the Jigme Dorji Wangchuck National Referral Hospital on 14 June, 2007, which is marked as World Blood Donation Day. 40 trainees volunteered to donate blood.

Executive Seminar on Environmental Toxicology for Safe and Sustainable Development

The opening of the Executive Seminar on *Environmental Toxicology for Safe and Sustainable Development* was held at the Royal Institute of Management on 20 June, 2007. Her Royal Highness Princess Chulabhorn Mahidol and Her Royal Highness Ashi Chimi Yangzom Wangchuk graced the occasion. The Prime Minister Lyonpo Khandu Wangchuk, Tshugla Lupon, the Royal Delegations (eminent group of professors and scholars) from Thailand, Dasho Dzongdags, senior government officials, and other participants were also present. The Chulabhorn Research Institute, the National Environment Commission and Bhutan Trust Fund jointly organized the seven days seminar for Environment Conservation.



PG Trainees go Trekking

The PG trainees go trekking to Gasa and Jumolhari base camp. The post graduate diploma in public administration trainees (PGDPA) departed on 22 June, 2007. The PGDPA trainees divided into two groups, one to the Gasa hot springs and the other to the Jumolhari base camp. The post graduate diploma in financial management (PGDFM) and the post graduate diploma in national law (PGDNL) trainees led by lecturer Karma Tobgyel departed for the Gasa hot springs on 23 June, 2007. The PGDFM and PGDNL trainees visited Gasa Dzong on the birth anniversary of Guru Rinpoche. The PGDFM and PGDNL trainees also cleaned the hot springs areas and painted health and other slogans along the path to Gasa.



Dzongkha Section

ཀ་ཚོམ་སྤྱིང་གི་བསྟན་བུ།

༣ ཀ་མས་སུམ་ཅུས་འདུས་པའི་སུམ་རྩ་གསུམ་གཞུང་།།

ལ་སྐད་མོང་ལའི་ཕ་བའོ་མ་ཡིན།།

ག་དེ་འབད་ཅུང་བཙོན་འགྲུས་བརྟེན་དེ་གིས།།

ང་ཡི་སྲོ་བ་ཡུག་ཚུ་གིས་ཉ་བ་པ་གཅེས།།

ཅ་ཚོ་ལ་ལས་རང་སྐད་དྲག་པར་སྟེ།།

ཆ་ལྷགས་རང་གོས་ཀྱི་ལྷ་མ་ཡ་རབས་ཏེ།།

ཇ་ཆང་སྲོལ་འདྲ་གཞན་ལྷགས་ཉ་ར་མཐོང་ནས།།

ཉ་དང་ཉུང་མ་བསྐྱེད་པ་མ་རབས་ཡིན།།

ཏུ་སྐྱ་ག་ཏུ་འི་བསྟན་པ་རྟོ་མོ་ཆེ།།

ཐ་མལ་ང་བཅས་འབྲུག་པའི་གཡུས་ལས་དཔ།།

ད་རེས་ཐོས་བསམ་སྐོམ་པ་མཐར་ཡིན་ཏེ།།

ན་རྣམ་འཆི་ལས་སློལ་ཀྱི་མེད་པར་གྱིས།།

པ་པམ་དེ་ག་པའི་ལྷས་ཆ་འབག་ཏེ་གིས།།

ཕ་རོལ་འཁྱོད་གོས་བྱུག་ལྷ་ལྷ་ལག་ཡོད།།

བ་གྲང་ཡིན་ཅུང་ལྷག་བསལ་ག་ལ་འདོད།།

མ་ལུས་བདེ་བ་འདོད་ལྷ་དྲག་ལ་བཙོན།།

ཅ་སི་འགྲིམ་པའི་དྲུག་ལྷ་སྐད་མ་བཟོད་ཅུང་།།

ཆ་གྲང་འདོད་ཡོན་ལོངས་སྟོན་མ་སྦངས་པར།།

ཇ་ཏུ་མཉམ་གྱི་ཟུ་མེད་གཉེན་མའི་སེམས།།

ཉ་ལུས་མ་ཡེངས་སྟོང་ལྷ་དེ་གིས་ཚོག།

ལྷ་ཉམ་ལྷོན་སྐུ་མ་གྱི་ཤོར་སྐོམ་ས།

ཟེ་ལྷོན་ཅམ་ཡང་མ་ཡེངས་སི་རྩི་བགྲངས།

འ་འུར་གསང་འགས་ཚོས་སྐྱ་དྲིའ་བའི་ཞིང་།

ཡ་མཚན་ཟངས་མདོག་དཔལ་འི་ཟག་མི་རིང་།

ར་ལྷོ་འཇིགས་མེད་གསར་ནམ་རྒྱལ་མཚོག།

ལ་ལའི་ཅམ་མེད་འབྲུག་མིའི་གྱི་ཉོར་ཉེ།

ཤ་ཚ་མངའ་འབངས་བྱམས་པས་སྐྱོང་བའི་ཚུལ།

ས་བཅུའི་སེམས་དཔལ་དངོས་ཡིན་ཉ་ཅུ་སྐོམ་ས།

ཧ་ལས་ཚེ་ལོན་བསོད་ནམས་རྒྱ་ཚེ་ཞིང་།

ཧ་ཅང་ནམ་རིག་བཀྲ་བའི་ན་གཞོན་ཚུ།

ལ་འོགས་དག་འོགས་གདོང་ལུ་མ་ཡེངས་བར།

ལ་པ་ནེ་མོའི་བསྐྱབས་བྱ་སེམས་འབར་ཞོག།

དེ་སྐད་གསང་ཟབ་ཚོས་ཤོང་ཉེ་འདབས་ལ།

གནས་པའི་རྒྱལ་གཞུང་འཇིན་སྐྱོང་སྲོལ་དེ་ནས།

ལེགས་བཤད་སྐྱ་བའི་མིང་འཇིན་འདོ་མེད་པ།

རྒྱ་སྐྱ་ལུ་ཞེས་བྱས་སྐྱས་པའོ།

སྐུ་ཚོས་སྐྱོང་།

ལེགས་སྐྱར་བ་གོང་མ།

རྒྱལ་ཡོངས་ཁྲིམས་དོན།



ཡར་ཕྱིན་དུག་ཟེ་མི་ག་ཅི་ལོ་ ཡིག་ཚང་ནང་ ལག་ལུང་ག་དེ་སྐྱེ་འབྲེག་གི་ལོ་

ཡར་ཕྱིན་དུག་ལོ་འདི་ རང་གི་དམིགས་དོན་འགྲུབ་ནི་དང་། རྒྱ་མཚུག་པ་དེ་བས་སྤེལ་བའི་གི་གཞི་ལྟར་ ལག་ཚན་ཅིག་ཡིན། དེ་ལྟར་ག་དང་ག་ཅི་
ལོ་ཟེ་མི་ག་ཅི་ རྒྱ་ལ་ རྒྱ་ལ་ལྷི་མས་ བཟེན་པ་ བཟེན་འགྲུས་ བསམ་གཏུན་ སྤྱོད་པར་ཚུ་ཡིན། ང་བཅས་རང་ མི་ལ་ལུ་ཅིག་གི་སེམས་ལུ་ དེ་
སངས་རྒྱས་དེ་གི་བྲམ་ལམ་རྒྱུང་མ་གཅིག་ཡིན་མཁོ་འདྲེ་མེད་ལྟེ་སྤོད་མི་ཡང་ཡོད། དེ་འབད་མ་དེ་ ཡར་ཕྱིན་དུག་ལོ་འདི་ བོད་ལུ་བཤད་པ་བཞིན་དུ་སྐྱེ་
ཚོས་ཀྱི་དོན་ལུ་རྒྱུང་མ་གཅིག་མིན་པར་ འདི་ག་རྩེ་པའི་དམིགས་དོན་འགྲུབ་ནི་ལུ་ མཐོ་བའི་གཞི་ལྟར་ ལག་ཚན་ཅིག་ཡང་ཡིན་མཁོ་ལས་ ཡིག་ཚང་
འདི་ལྟོད་གི་ལུ་ག་ལོ་ག་ཚུ་གིས་གཅོས་པའི་ ལུ་རིགས་འདྲ་མིན་རྣམས་ ལག་ལུང་འབྲེག་ལུ་ མེད་བྲམ་མེད་པ་ཅིག་ཡིན།
དེ་ཡང་ག་དེ་སྐྱེ་ལོ་ཟེ་མི་ག་ཅི་

རྒྱ་ལ་། རྒྱ་ལ་ཟེ་མི་དེའི་གོ་དོན་ག་ཅི་ལོ་ རང་ལུ་ཡོད་པའི་དོན་ལོ་ག་དུང་ཅིག་ གཞན་ཡོ་ལོ་གསམ་ དཔོན་མཐོ་ཡོད་མི་ཅིག་ལུ་ ངེ་གི་དོན་ལོ་
འདི་གིས་ རྒྱ་ལ་ཡན་པར་ཤོག་ཅིག་མེད་ལྟེ་ ངེ་སེམས་དང་མཁའ་འདྲེས་པར་ བསམ་པ་བཟུང་པའི་སྐྱོ་ལས་ རྒྱ་ལ་དེ་ཅིག་ལུ་གོ་ནི་ཡིན་མཁོ་བཞིན་དུ་ རང་
དབང་གི་རྒྱ་དོན་མིན་ལུང་ ཡིག་ཚང་ /ལས་ཁུངས་ཀྱི་ལྷུ་མས་དོན་དང་འཕྲིལ་ཏེ་ རྒྱ་དཔོན་ལུ་རྒྱ་དོན་ཅིག་དང་ ཡང་ན་ གོ་གནས་ཡར་མེད་དང་
གནས་སོར་ག་དུང་ཅིག་ ངེ་སེམས་དང་མཁའ་འདྲེས་པར་ ཡོ་ལོ་གསམ་དེ་ལུ་ ཡན་པར་ཤོག་ཅིག་མེད་ལྟེ་ བསམ་པ་བཟུང་པའི་སྐྱོ་ལས་རྒྱ་ལ་
རྒྱ་ལ་ཟེ་སྐྱེ་ལོ་ཡིན།

རྒྱ་ལ་ལྷི་མས་། རྒྱ་ལ་ལྷི་མས་ཟེ་མི་དེ་ ལུ་དང་ག་ལོ་ག་ག་ཅི་བཟུམ་ཅིག་རང་ལག་ལུང་འབྲེག་ཏེ་འབད་དུང་ ལྷི་མས་ལུ་གས་དང་ལམ་ལུ་གས་དང་འཕྲིལ་
ཏེ་ལག་ལུང་འབྲེག་ལུ་གོ་ནི་ཡིན། དཔེར་ན་ རང་གི་ལས་ཁུངས་དང་ལས་ རྩེ་བཅའ་བའི་དོན་ལུ་ གཞུང་བཟུན་དང་ ལང་རྒྱུ་འབད་ནི་
དེ་ལས་ མི་དང་མི་གི་བར་ན་དཀྲོགས་ཏེ་ཕུང་བཀལ་ནི་ རང་དབང་མེད་པའི་རྒྱ་དོན་ལུ་ གནང་བ་མེད་པར་སྤོད་ནི་ལས་བཀལ་སྤོམ་འབད་ནི་ཚུ་
བསམ་གྱིས་མི་བྱུང་ཡོད། མདོར་ན་ལྷི་མས་དོན་དང་མཁུན་པའི་ ངེ་ཉ་དུ་རྒྱ་ལས་ བཀལ་སྤོམ་འབད་དེ་ གཞུང་ /ལས་ཁུངས་ཀྱི་ལྷི་མས་ལོ་ལས་
དུ་ག་ཅིག་ཡང་ མ་འགལ་བར་ ལག་ལུང་འབྲེག་མི་ལུ་ རྒྱ་ལ་ལྷི་མས་ཟེ་གོ་ནི་ཡིན།

བཟོད་པ། བཟོད་པ་ཟེའམི་དེ་ རང་གི་སེམས་བཅོལ་བརྒྱབས་ཞིན་མ་ལམས་ རྣམ་པ་ལ་གྱི་རིགས་ག་ཅི་རང་ལྷུང་ལྷུང་ དེ་ཚུ་ལས་ བཟོད་པ་ན་
བརྟེན་དེ་བྱོད་མི་ཅིག་ལྟ་གོ་ནི་ཡིན། འདི་ཡང་ དམིགས་དོན་ཚུ་འགྲུབ་པའི་སྐབས་ལྟ་ དཀའ་རྣམས་ག་ཅི་བཟུམ་ཅིག་རང་ལྷུང་ཕྱེ་འབད་ལུང་ དེ་ལྟ་
སེམས་ཤི་ དཔུག་འགམ་ཉེ་མ་བྱོད་པར་ རང་གི་རྒྱལ་ཁབ་དང་ལས་ཁུངས་ དེ་ལས་མི་སེམ་ལྟ་ཡན་མ་ཅིག་ཡོད་ན་ ཅུ་འགོངས་དགོ་མནོ་ཉེ་ བཟོད་
པ་ན་བརྟེན་ནི་དང་ ཡང་ན་ གནོད་པ་བསྐྱུལ་མི་དང་གནོད་པ་སྐྱེལ་ནི་ལས་ བཟོད་དེ་བྱོད་ནི་ལྟ་གོ་ནི་ཡིན།

བཙོན་འགྲུས། བཙོན་འགྲུས་ཟེའམི་དེ་ ཚོས་དང་འཛིན་ཏེ་གྱི་ལཱ་ག་ཅི་རང་འབད་ལུང་ མཐའ་མྱོན་མ་འབད་འགྲུབ་ནི་གི་གཞི་ཅ་ཅིག་ཡིན།
འདི་ལྟ་ནང་གསལ་གྱི་དབྱེ་བ་གསུམ་ཡོད།

༡ བསམ་པ་གོ་ཚའི་བཙོན་འགྲུས་ འདི་གི་གོ་དོན་ནི་ དཔེ་ན་ དཀོས་རྒྱལ་ཁབ་དང་མི་སེམ་གྱི་ཡན་ཟབས་ལྟ་ ནི་དང་ནི་ དེ་དང་དེ་ འབད་ནི་ཡིན།
ཟེའམ་ འཆར་གཞི་བཅུམས་ཉེ་ཟབས་ཤེས་བྱོན་ནི་དང་ དམ་བཅའ་འབད་ནི་ལྟ་གོ་ནི་ཡིན།

༢ ལྷོས་བཟུག་ལཱ་གྱི་བཙོན་འགྲུས་ འདི་གི་གོ་དོན་ནི་ དཔེ་ན་ དཀོས་རྒྱལ་ཁབ་དང་མི་སེམ་གྱི་དོན་ལྟ་ འདི་དང་འདི་འབད་ནི་གི་འཆར་གཞི་
བཟོ་ཉེ་ དམ་བཅའ་འབད་དེ་ཡོད་མནོ་ཉེ་ བཞོག་མ་བཞག་པར་ ལག་ལཱ་དོངས་ལུ་འབབ་ནི་ལྟ་གོ་ནི་ཡིན།

༣ རྒྱུ་གུང་གིས་ཀྱང་ལྷོས་མི་བྱོག་པའི་བཙོན་འགྲུས་ འདི་གི་གོ་དོན་ནི་ དཔེ་ན་ དཀོས་ལ་རའི་རྒྱལ་ཁབ་དང་མི་སེམ་ལྟ་ལྷན་ཁུ་ནི་སླེ་ དང་པར་
འཆར་གཞི་བཟོ་ཉེ་དམ་བཅའ་འབད་ གཉེས་པར་འགོ་བཅུགས་ཆོར་ཉེ་ཡོད་མི་འདི་ ན་ནི་ཚ་ནི་ ཤི་བའི་སྤོག་ལྟ་བུ་ག་ནི་ཚུ་ འགལ་རྒྱུ་བར་ཆད་ག་
ཅི་བཟུམ་ཅིག་ལྷུང་ལྷུང་ བཞོག་མི་བཞག་ཟེའམ་ དོན་མཐའ་མྱོན་མ་འབད་འགྲུབ་ནི་ལྟ་གོ་ནི་ཡིན།

བསམ་གཏོན། བསམ་གཏོན་ཟེའམི་དེ་ སེམས་ཡར་ཚུར་མ་བཟུང་པར་ རིག་པ་འགྲིམས་ཉེ་བྱོད་ནི་ཅིག་ལྟ་གོ་ནི་ཡིན། དཔེ་ན་ གཞུང་དང་
སླེའེ་གྱི་ལཱ་གཞི་གུང་ལུང་ཅིག་ འགྲུབ་པའི་སྐབས་ལྟ་ གཞུན་གྱི་བར་ན་ ཡུ་དྲུག་གསལ་མདའ་དྲུག་གསལ་འབད་དེ་ ཡུང་བཀའ་ལྟ་ནི་དང་ གཞུང་ལས་
གཞི་ལུ་ལཱ་ཉེ་མུང་ལས་ཉེ་ གཞུང་གི་སྤོན་ལུས་དང་ལམ་ལུགས་ཚུ་ལྟ་གཞི་བཞག་ཟོག་ལས་ ལག་ལཱ་སྤོང་སྤོང་སླེའེ་འབབ་ནི་ཅིག་ལྟ་གོ་ནི་ཡིན།

ཤེས་རབ། འདི་གི་གོ་དོན་ནི་ ཤེས་པའི་ནང་ལས་རབ་ཟེའམ་ ལེགས་ཤོམ་འབད་ཏེ་གོ་དགོ་མི་ཅིག་ལྟ་གོ་ནི་ཡིན། དཔེ་ན་
ལས་འགལ་ཅིག་འགོ་འདྲན་འབབ་ནི་གི་མནོ་བསམ་བཟུང་པ་ཅིན་ དང་པར་ མིག་ཉེ་གིས་བཟུ་ ནམ་ཅིག་གིས་ཉེ་ཟོག་ལས་བཟུག་དཔུད་འབད་

དེའལ་ མི་གཉེན་གསུམ་མཐོང་མི་དང་ རྣམ་ཅོག་གི་གོ་མི་དེའི་ལེ་ཡན་དང་ གཞོན་ཉེ་ཚུ་ག་དེ་སློ་འདུག་ག་ མཚོ་བསམ་ཞིབ་ཞིབ་བརྟུང་ཞིན་མའལ་
ལཱ་མཚུགས་ལཱ་ ལག་ལུ་ལྟུང་ལ་བཞིན་དུ་འབྲེལ་མི་ཅིག་ལཱ་གོ་ནི་ཡིན།

དེ་འབད་ལཱ་ད་ ལག་ལུ་ལྟུང་དོས་བསྟར་གྱི་སྐབས་ལཱ་ ཡར་ཡུན་དུག་ལས་ དང་པར་ ཤེས་རབ་དང་བཅོལ་འགྲུས་ གཉེན་པར་ཚུ་ལཱ་ལྷིམས་དང་བསམ་
གཏུན་ གསུམ་པར་སྒྲིལ་པ་དང་བཅོལ་པ་ཚུ་ ལག་ལུ་ལྟུང་འབྲེལ་དགོ་པ་ཡིན་ནོ།



རྣམ་ཚུ་ལཱ་དབང་ཡུག།
ལགས་སྐྱུར་བ་གོང་མ།

ཚོས་གྱི་རྣམ་གྲངས་ལས་ ལག་ཏེ་ཤོས་དང་ཉེན་ཉར་བཞིན་དུ་བཅས་གྱིས་ལག་ལུ་ལྟུང་མི་ཚུ་ ཟླ་རིམ་བཞིན་དུ་བསོད་ནམས་དོན་ཇི་གིས་ཡོགས་སྒྲིག་
འབད་དེ་འཕུལ་ནི་ཡིན།

གཉེན་ཚན་ཅན།

- སྐྱ་གཉེས། ༡༽ ཚོས་སྐྱ་དང་།
- ༢༽ གཟུགས་སྐྱའོ།།

- ལ་ན་མ་ཚོ་བ་གཉེས། ༡༽ རང་བཞིན་གྱི་ལ་ན་མ་ཚོ་བ་དང་།
- ༢༽ བཅས་པའི་ལ་ན་མ་ཚོ་བའོ།།

མཚུམ་པ་གཏེས། ༡༽ ཇི་ཉུ་བའི་མཚུམ་པ་དང་།
༢༽ ཇི་ཉེུ་པའི་མཚུམ་པའོ།།

དགོ་འདུམ་དུ་བུ་དེ་གཏེས། ༡༽ སམ་བུ་དང་ཅུ་མ་གྲི་གི་དེ་དང་།
༢༽ གོ་ས་དཀར་ལང་ལོ་ལི་ལེ་ལོ།།

གུ་བ་མཐའ་གཏེས། ༡༽ ལྷོ་འུ་པའི་གུ་བ་མཐའ་དང་།
༢༽ ལྷ་པའི་གུ་བ་མཐའོ།།

འགོ་བ་གཏེས། ༡༽ བདེ་འགོ་དང་།
༢༽ འགོ་འགོའོ།།

རྒྱ་ཆེ་བའི་རྒྱ་ཆ་གཏེས། ༡༽ བསམ་པ་རྒྱ་ཆེ་བའི་རྒྱ་ཆ་དང་།
༢༽ འཕྲོ་ས་པ་རྒྱ་ཆེ་བའི་རྒྱ་ཆོ།།

རྒྱི་བ་པ་གཏེས། ༡༽ རྒྱེ་མོངས་པའི་རྒྱི་བ་པ་དང་།
༢༽ རྒྱེ་བུ་ལི་རྒྱི་བ་པའོ།།

མཚོ་གཟུང་གཏེས། ༡༽ ལྷོ་འུ་ལུ་དང་།
༢༽ མོ་ལུ་འགལ་གྱི་ལུ་ལོ།།

མཚན་ཟུང་གཉིས།

༡༽ ལྷ་སྲི་ལྷ་དང་།

༢༽ མེ་ལུ་ལག་ལ་གྱི་ཐུའོ།།

མཚན་པ་གཉིས།

༡༽ དངོས་བཤམས་ཀྱི་མཚན་པ་དང་།

༢༽ ཡིད་སྣུལ་གྱི་མཚན་པ་འོ།།

འཇིག་རྟེན་གཉིས།

༡༽ རྫོད་ཀྱི་འཇིག་རྟེན་དང་།

༢༽ བུཅད་ཀྱི་འཇིག་རྟེན་འོ།།

མཐའ་གཉིས།

༡༽ རྩལ་པའི་མཐའ་དང་།

༢༽ ཚད་པའི་མཐའ་འོ།།

འུམ་ལྡོག་གཉིས།

༡༽ ལྷིངས་ན་གནས་པའི་འུམ་ལྡོག་དང་།

༢༽ ལའ་ལྡོང་པའོ།།

དོན་གཉིས།

༡༽ རང་དོན་དང་།

༢༽ གཞན་དོན་འོ།།

བདེ་བ་གཉིས།

༡༽ གནས་སྐྱབས་མངོན་མཐོའི་བདེ་བ་དང་།

༢༽ མཐའ་རྩལ་དེའི་པར་ལུགས་པའི་བདེ་བ་འོ།།

བདེ་མེད་ལ་གཏེས།
༡༽ གྲན་ཕོ་བ་གྱི་བདེ་མེད་དང་།
༢༽ དོན་དམ་པའི་བདེ་མེད་པའོ།།

བདག་མེད་གཏེས།
༡༽ གང་ཟག་གི་བདག་མེད་དང་།
༢༽ ཚོས་གྱི་བདག་མེད་དོ།།

སོམ་མེད་གཏེས།
༡༽ ཏེ་ལྷ་དང་།
༢༽ ཚུལ་འཚལ་ལོ།།

དྲི་གཏེས།
༡༽ ཞེ་མ་པའི་དྲི་དང་།
༢༽ མི་ཞེ་མ་པའི་དྲི་ལོ།།

སྤྱལ་སྤྱུ་གཏེས།
༡༽ གྱི་བ་སྤྱལ་སྤྱུ་དང་།
༢༽ མཚོག་གི་སྤྱལ་སྤྱུ་ལོ།།

བྱང་ཚུབ་གྱི་སེམས་གཏེས།
༡༽ མོན་པ་བྱང་ཚུབ་གྱི་སེམས་དང་།
༢༽ འཇུག་པ་བྱང་ཚུབ་གྱི་སེམས་ལོ།།

མིང་གཏེས།
༡༽ དངོས་མིང་དང་། ཡང་ན། རྒྱ་མིང་གི་མིང་།
༢༽ བརྟགས་མིང་ལོ། ཡང་ན། རྒྱ་མིང་གི་མིང་ལོ།།

ཚུགས་གཉེས། ༡༽ བསོད་ནམས་ཀྱི་ཚུགས་དང་།

༢༽ ཡེས་ཀྱི་ཚུགས་སོ།།

རིམ་པ་གཉེས། ༡༽ བརྗེ་རིམ་དང་།

༢༽ རྗེ་གསལ་རིམ་སོ།།

ལས་གཉེས། ༡༽ སེམས་པའི་ལས་དང་།

༢༽ བསམ་པའི་ལས་སོ།།

ཉལ་རིགས་གཉེས། ༡༽ འཇིག་རྗེའི་ཉལ་དང་།

༢༽ འཇིག་རྗེའི་ལས་འདས་པའི་ཉལ་སོ།།

འཕྲོ་མ་བྱུང་དེ་གྲུ་ལ་མའི་བྱུང་དང་གཟིགས་གནང་།

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